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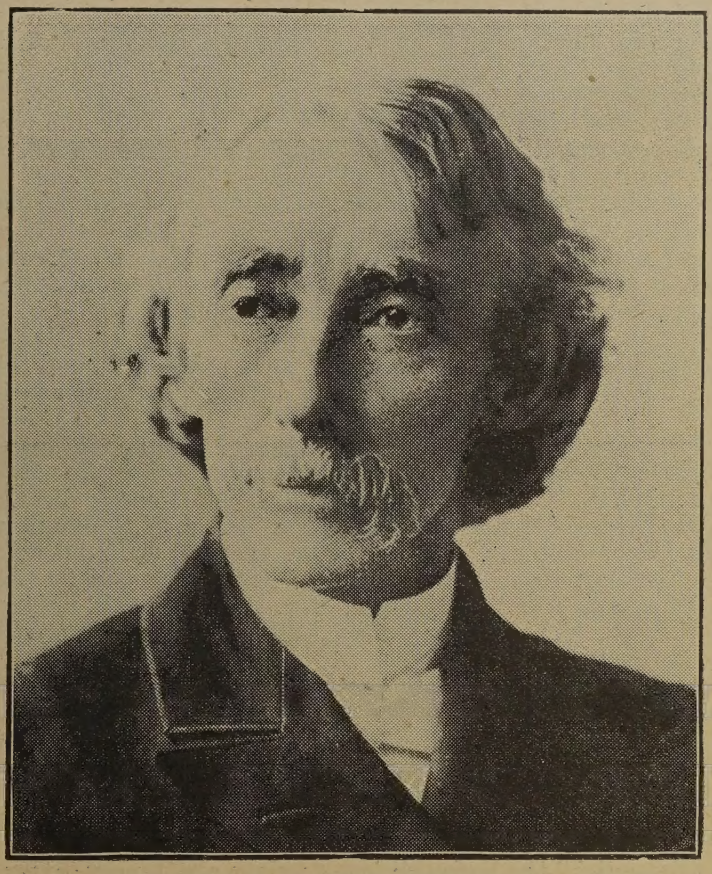
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, MAY 9, 1901. NUMBER 10



REV. HIRAM W. THOMAS,
PASTOR OF PEOPLE'S CHURCH, CHICAGO.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

SEVENTH GENERAL SESSION

—OF THE—

CONGRESS OF RELIGION

TO BE HELD IN BUFFALO, JUNE 26—30, 1901.

The program is well under way. Sufficient assurances have already been received to warrant the expectation of a program worthy the occasion. It will be the aim to offer an exhibit of the intangible achievements of this day and continent in the realm of morals and religion. The program will be arranged under the general topic of

"PROBLEMS OF RELIGION IN THE NEW CENTURY,"

subdivided as follows:

1. For the Family.
2. For the School.
3. For the Church.
4. For the World of Business.
5. For the State.
6. Amusements, etc.

The Saturday session will be in charge of the New York Conference of Religion and will concern itself with: 1. Religion as an Experience. 2. Biblical Criticism as Promotive of Religion. 3. The Civic Conscience. 4. Possibilities of Common Worship. The Free Religious Association are considering the advisability of arranging a program for the Monday following, so that the three bodies, distinct in origin and organization but united in the common purpose of unity and coöperation so far as is consistent with individual conviction and other organic interests will represent their combined forces at Buffalo.

Among those who have already accepted, some subject to conditions of other dates, are the following. The topics when definitely stated are indicated in brackets:

Hon. Bird S. Coler, New York City; Mrs. Alice Freeman Palmer, Cambridge, Mass.; Rev. Charles F. Dole, Boston (What Business Is For); Rev. S. R. Calthrop, Syracuse, N. Y.; Mr. N. O. Nelson, St. Louis (Toilers' Homes); Prof. Frank Parsons, Boston (The Ethics of Municipal Ownership); Prof. J. W. Jenks, Cornell University; Dr. Orello Cone, Canton, N. Y.; Dr. H. W. Thomas; Dr. Emil G. Hirsch; Rev. R. A. White, Chicago; Hon. John A. Taylor, New York and Dr. Smith Barker, Utica, N. Y. (War and the Young Man), Rev. Frank O. Hall, Cambridge, Mass., Miss Ellen Sabin President, Downer College, Milwaukee Wis., Benjamin F. Trueblood, Sec'y. American Peace Society.

Other important announcements are pending further correspondence. The Local Committee recommend that the meetings be held in the Church of Our Father (First Unitarian), and that the "Castle Inn," an historic old hotel, once the property of President Millard Fillmore, be the headquarters of the Congress. The regular work of the Congress will be confined to two sessions a day, forenoon and evening, leaving the afternoons open for visiting the exposition, but it is possible hat arrangements will be made for afternoon preaching and platform services in the "Tent Evangelist," the hospitalities of which are kindly extended to the Congress by the publishers of the New York Evangelist.

Further particulars will appear from time to time.

Local Committee as far as named: Rev. O. P. Gifford, D.D., Chairman, Delaware Avenue Baptist Church, Rev. Adelbert Hudson, Church of Our Father (Unitarian); Rev. L. M. Powers, Church of the Messiah (Universalist); Rev. Israel Aaron, D.D., Beth Zion Temple; Rev. Clias E. Locke, D. D., Deleware Ave, M. E. Church; Rev. Clias E. Rhodes Park Presbyterian Church; Rev. Burris A. Jenkins, Secretary, Richmond Avenue Church of Christ (Disciples).

Coöperating Committee of the New York Conferemce: Rev. S. Leighton Williams, Secretary; Rev. T. R. Slicer, All Souls Church (Unitarian), New York; Mr. J. M. Whiton, Ph. D., *The Outlook*, New York.

Coöperating Committee of the Free Religious Association: Lewis G. Janes, President; T. W. Higginson, Vice-President; Edwin D. Mead.

Any subscription to the funds of the Congress to help carry out this program will be gratefully received.

Correspondence solicited.

JENKIN LLOYD JONES, Secretary,

UNITY

VOLUME XLVII. THURSDAY, MAY 9, 1901. NUMBER 10

Count Kropotokin has been to Chicago and gone, and to the surprise of many people the "social order" has not felt a jar. He was found to be a mild mannered, cultivated gentleman, a non-resistant, a believer in fraternity and co-operation, not a dreamer, but a worker for that kingdom of God on earth, which was so forcibly urged by the man of Nazareth, who also in his day and generation was called hard names and visited with cruel punishment.

It is another significant sign of the times that after a sharp contest a layman has been elected as successor to the lamented Dr. Edwards, in the editorial chair of the Methodist organ, the *Northwestern Christian Advocate*. We believe this is not wholly unique, but it is interesting to know that not only is the election of David D. Thompson a triumph of the laity in their struggle for recognition in Methodist management, but it is a triumph in civil service reform. Mr. Thompson has come up from the inside, has spent the busy years of his life in a newspaper office, and was Dr. Edwards' assistant. Mr. Thompson enters upon a difficult task. He is called upon to occupy a large vacancy. We rejoice in his opportunity and extend to him cordial fellowship and the hearty greetings of a brother editor.

The death of Auguste Sabatier, dean of the Protestant Faculty of Theology in Paris, robs the religious world of one of its most progressive scholars and earnest missionaries in scholastic realms. He delighted to call himself a French peasant to the end. He was a teacher of theology in Strasburg when the Franco-German war broke out. But he was too loyal a Frenchman to remain in the faculty when that country was unfortunately transferred to German administration, although his position was assured him. Dr. Sabatier was an earnest student of the Parliament of Religions, a representative of its spirit, and he, with many others, was keenly disappointed in the failure to realize a similar exposition of religious unity in connection with the recent Paris Exposition. When the editor of UNITY visited Paris in 1897 he was among those who extended most cordial welcome to him and was tireless in his efforts to bring about that understanding of religious truth that overreaches denominational lines and race distinctions.

For the first time in many years the Western Unitarian Anniversaries leave Chicago and are to be held in St. Louis May 14, 15 and 16. We print the program in another column. The readers of UNITY will be struck with the new personnel of the Conference. Young men and young women have come upon the stage since UNITY began to fight the battle for Freedom, Fellowship and Character in Religion through this organization. So far as it lies within the power of denominational organization to further this cause, the Unitarian Conference of the West is still in the lead. May it give forth no uncertain sound in St. Louis. May it still push forward for a fellowship still more inclusive, an affirmation still more fundamental. May its self-consciousness be lost in a world consciousness and its own interest be identified with the world interest. It is hard to find a small patch of theological ground today upon which the Unitarians can successfully set up the claim of exclusive title. It is easy to find large territories held in common by all religious organizations needing the combined energies of all the denominations to successfully till the same.

The London *Enquirer* of April 20 contains an appreciative obituary notice of Mrs. Brooke Herford from the pen of Philip Wicksteed. The announcement of Mrs. Herford's recent death sent a pang into the hearts of a wide circle of friends in America as well as in Europe. In Chicago she formed her first American circle of acquaintances and, according to Mr. Wicksteed, "was instrumental in founding the first free kindergarten in this city, which is still prospering and bearing her name." During one of her return visits to her English home she carried the story of the Postoffice Mission inaugurated by the Unitarians of America to her native land and founded what is there called the Postal Mission. Mrs. Herford had a notable career as a teacher before she became wife and mother. As Miss Hankinson she was a favored young woman who gave herself enthusiastically to the direction of a school in which the children of working men were the principal attendants. As Mr. Wicksteed said, she was a woman who unconsciously gave her own obituary when she said: "I reverence the past, I respect the present and I trust the future." We join with countless others in our respect for the departed and sympathy with the lone and loyal companion who like a true soldier is biding his time.

A Chicago correspondent to the New York *Evangelist* gives a two-column account of a visit to a Christian Science prayer meeting held in the beautiful temple of that society on Drexel boulevard, not far from UNITY office. The writer calls attention to the large number of hymns in their hymnals marked "abreviated" or "altered," and that the eleventh chapter of St. John, which was the leading scripture lesson of the night, was subject to the same revision, the New Testament sentence, "Then said Jesus unto them plainly, Lazarus is dead," being omitted; subsequent readings from Mrs. Eddy's book explained that "Lazarus never was dead," hence the omission. This correspondent, who is a minister, was reminded of "the beautiful babe he saw recently buried, dead from diphtheria without one attempt to save it, because its only trouble was that somebody else had a wrong 'belief' about it." He re-

membered another "mother in Israel who under this delusion that 'nothing was the matter,' neglected a blistered foot until proud flesh and gangrene set in and carried her off after untold suffering." And "another wife who suffered the slow torture of cancer through long years of horrible pain, protesting that nothing was the matter." And still this protesting, this silent enduring, this persistent denial of gangrene and diphtheria are facts of great psychological significance, challenging the attention of the student of religion and of spirit.

Allusion is made in various notices of the Congress of Religion to be held in Buffalo, June 26-30, to the "Tent Evangelist." Perhaps we have not adequately explained the purpose and nature of this. The idea originated in the mind and heart of Mrs. Louise Seymour Houghton, the editor of the New York *Evangelist,* and has been made a reality by her well known energy and executive ability. It is but fitting that it should be known as "The Tent Evangelist," but it is the desire of Mrs. Houghton that it should be entirely in charge of a local committee of representative ministers and laymen, the list being representative of all denominations and all phases of thought. It is the hope of this committee that this Tent will help exhibit the religious life of America by concrete illustrations. The ablest representatives of religion and morals have been invited to speak their strongest word. The plan of work as outlined by the management is something like this:

1. A daily meeting will be held, probably in the early evening just before the grand evening illuminations and displays of the Exposition. These meetings will be addressed by preachers and orators of national reputation, the most eloquent speakers to be found in the country. Arrangements are not yet sufficiently matured to make it advisable to publish any details at present; but full programs of speakers and topics will be given out from time to time as they are prepared.

2. Definite periods will be devoted to setting forth in detail some of the varied forms of Christian activities which have been the marked feature of the religious life of the nineteenth century, such as the interdenominational associations, the young people's societies, the mission work, the settlement work, etc.

3. At all other times the tent will be open, under proper restrictions, to gatherings and meetings of a moral or religious nature. All will be welcomed, and it is hoped that free and general use will be made of the tent.

The Buffalo Congress.

WHAT THEY SAY OF IT.

Below we give some extracts from the voluminous correspondence lying on the secretary's desk, showing the character of the people interested and the nature of their interest. The large number of college men who have expressed their sympathy with the Congress is significant. Theological controversies, sectarian prejudices and antagonisms have largely died out among thinkers while they still abide in the rural territories of the human mind. They represent backwoods piety, insular devotion. There is a religious interest congenial to the student and this is best represented by the spirit of unity, the fraternal comparison of ideas, hospitality to those who differ from us and co-operation in the interest of the things held in common. What is academic today will become ecclesiastical tomorrow.

The dates were fixed with the hope of catching the ministers as they passed to their vacation and the professors after their college duties were closed, but we find that many of the professors have to send a message similar to that of Dr. Tucker of Dartmouth, "Impossible on account of commencement." But we will let our readers take a glimpse at some of the many letters:

Nicholas Murray Butler, Columbus University: "Am greatly interested, but engagements will not permit co-operation this time."

Moorfield Storey, Boston: "Very much regret that an engagement will detain me."

A. C. McGiffert, Union Theological Seminary, New York: "I am heartily in sympathy with the aims of the Congress of Religion and regret all the more that I am unable to be with you at the approaching meeting."

J. W. Bashford, Wesleyan College, Delaware, Ohio: "Very much appreciate the invitation, but will be in California at that time."

A. S. Crapsey, Rector St. Andrews Church, Rochester, N. Y.: "Very much regret my inability to attend."

G. Stanley Hall, President Clark University: "I am very much interested in the Congress. It is a very tempting program and I am very sorry to miss it."

John Fiske, Cambridge, Mass.: "Am going to Europe for the summer; will be with you in spirit."

Washington Gladden, Columbus, Ohio: "It is simply impossible for me to make engagements. . . . Membership in the city council means for me practical imprisonment in Columbus for two years.

Franklin H. Giddings, Columbia University: "It would give me pleasure to accept your invitation to speak at the session of your Congress. I value the invitation."

Charles Cuthbert Hall, Union Theological Seminary: "I thank you sincerely for the cordial letter and regret more than ever that I cannot readjust my engagements in order to take part in the Congress of Religion. If it is thought desirable to have speakers from this Seminary, I would without hesitation suggest ——— or ———, either one of whom would be an element of strength in the Congress. Should you wish, I will speak to them."

W. H. Faunce, President Brown University: "I thank you for thinking of me again in connection with the Congress of Religion. I should certainly be glad to go, but I am already engaged for addresses in New England on these dates."

Judson Titsworth, Pastor Plymouth Church, Milwaukee: "I have hesitated long before definitely declining your flattering proposition. I am sorry, for I should be very glad to be with you and serve the Congress."

S. M. Crothers, Cambridge, Mass.: I should be happy to speak at your meeting, but shall be in England at that time. My best wishes go with you for a successful meeting."

N. S. Shaler, Harvard University: "I regret to say that my time for the summer is so filled that I cannot undertake to join with you in your good work."

Edward C. Moore, Providence, R. I.: "I am deeply grateful for the courtesy of your invitation, and am much interested in your plans, but if my present plans are carried out I shall sail for Germany before then. My best wishes go with the Congress."

J. H. Taylor, President Vassar College: "Regret the engagements that prevent my attending."

Lyman Abbott, Editor of The Outlook: "I am interested in the work the Congress of Religion is planning for the Pan-American Exposition and should be glad to co-operate in it, but regret the interfering engagement."

Lester F. Ward, Washington, D. C.: "I thank you for the honor of inviting me to address the Congress, and regret very much that I shall be unable to do so. I am about leaving for Arizona to conduct a geological field campaign. With best wishes for the success of the Congress, I remain, yours in the cause of liberal thought."

Walter Rauschenbusch, Rochester, N. Y.: " I trust that you will have a very useful and influential session of the Congress, though I must decline the invitation."

Mrs. Maud Nathan, New York: "I should like very much to be able to say 'yes,' but I must make no more engagements. I should like to tell of my experiences in connection with the Consumers' League, the business principles of certain well known men who no doubt stand high in the church."

Ernest H. Crosby, New York: "I regret the impossibility of my attending, but hope that you will have a most successful session."

Paul R. Frothingham, Boston: "I should be so glad to speak at the Liberal Congress. I long for the cordial fellowship of the Congress. It would do me good if I could only avail myself of it, but I am planning to go abroad for the rest that is necessary."

Henry Van Dyke, Princeton University: "I should be very glad if it were possible to accept your invitation to speak; unfortunately it is out of the question."

Edward Howard Griggs, New York: "I wish I were able to accept your kind invitation, but I leave in a few days for a trip abroad. With all good wishes for the success of the work," etc.

Frances A. Goodale, The Packer Collegiate Institute, New York: "It is a matter of sincere regret to me that I must decline an invitation the kindness of which and its opportunity I warmly appreciate. Sincerely and with warm sympathy," etc.

O. J. Smith, President American Press Association: "I am very sorry that I must decline your invitation to speak before the Congress of Religion, in which I am very much interested."

Edwin D. Mead, Editor of The New England Magazine: "I have delayed so long replying to your invitation to Buffalo thinking I might possibly come, but it is now almost settled that I shall go to England in June for several months. I will tomorrow ask Dr. Trueblood if he will not take my place on the talk on "Internationalism" and will let you know. You could not have a better man. I want to see organized in Boston, New York, Philadelphia and Chicago an international union, a strong committee of one hundred, the best men and women in the city, to take up the fundamental discussion of international questions and the education of the people in true international life and duties. An immense work in this time is imperative in order to bring about the international organization of the world, which is now running on such unorganized, wasteful and wicked lines. For one thing, we should have in each city a national two or three days' conference, like the Mohunk Conference, with a series of the ablest available speakers to discuss every phase of the question. In this conference week the ministers should be stirred up to preach on the subject. These four places are the newspaper centers and would give the discussion publicity which Mohunk does not get. What can be done in Chicago? ———, ———, ———, and many such ought to be interested."

James Eells, Boston: "I thank you very much for the cordial invitation to be one of the speakers of the Congress at Buffalo. I wish I could say yes, but cannot. I take passage for Europe on the 15th inst., but I am sure you will have a fine meeting, judging from the program. I should like to be on hand for the pleasure of renewing acquaintance with you and sharing the profit of the meetings, which were a great inspiration to me when the Congress met in my church in Boston."

John W. Chadwick, Brooklyn, N. Y.: "I am obliged to write that I cannot meet your wishes. I should love to go to Buffalo under such conditions and read something to the Congress, but it is impossible. Sorry not to come to help."

David Starr Jordan, Leland Stanford University: "I have promised to take charge of the explorations of the marine industries of Hawaii and shall spend the months of June and July in Honolulu."

Edward Cummings, South Congregational Church, Boston, Mass.: "I wish I could arrange my plans so as to accept your courteous invitation, but it is so difficult to do so that I have reluctantly decided to decline. Many thanks and best wishes for the success of the meetings."

We have given so much of our editorial space to the friends who cannot be with us at Buffalo because they most adequately represent the real constituency of such a movement as the Congress represents—i. e., a non-attendant constituency—the thousands of busy men and women who must bide at their posts and do the work of the Congress, each in his or her own way at their own homes, and the countless others who for one of the three great poverties of the world—poverty of time, strength or money—are unable to defy the spaces and be with us in the body, but will be with us in the spirit.

But not all of this correspondence is of this negative kind. Our program is already made full by the significant "yeses" on the part of those who are willing to assume the responsible role of essayists. The value of the program is already assured. Now we want the assurance of an appreciative audience, a large attendance of those who are sufficiently interested to help along the discussion and bid Godspeed to this new postulate of love by their bodily presence and physical support. But here are some of the "yeses":

Orello Cone, Canton Theological School, Canton, N. Y.: "I thank you most cordially for your kind invitation to speak at the Congress at Buffalo. Gladly will I accept if we can hit upon a subject that I can profitably treat. I shall be glad to hear from you further concerning the matter."

N. O. Nelson, Nelson Manufacturing Company, St. Louis: "Yes, I shall be glad to say something about "Toilers' Homes." I wish you were here in Leclaire today to see some of them, home-made and well kept. There is really a bit of a stir in that direction on the part of employers. It can be promoted. Quite a few "Captains" have a soft spot in their hearts and are glad to be decent if they are told how. The Unions do not work along that line. Employers and municipalities must do it. How utterly horrid most workers' homes are. I shall be glad to meet you and your associates at Buffalo."

Smith Baker, M. D., Utica, N. Y.: "I will come to Buffalo gladly, and thank you for the invitation."

S. R. Calthroap, Syracuse, N. Y.: "Yes, I can come and give you something on "Religious Experience as Enlarged by Experimental Theology," I mean the theology which feels bound not only to make room for every new fact or law which advancing science, theology or social order bring to light, but also to give a working hypothesis of the manner in which the Eternal enters into direct and immediate relations with each and every part of the ever evolving drama of nature and life.

Mrs. Alice Freeman Palmer, Cambridge, Mass.: "Since your last I have been studying my engagements. It now seems as though there is a possibility of my being able to come to Buffalo if I can be of service."

John A. Taylor, Attorney and Counselor at Law, New York: "It will give me great pleasure to accept your kind invitation to address the Congress of Religion. . . . My subject will range itself naturally under the fifth division,—'For the State.' I am greatly interested in what your organization is doing. I am much obliged to you for sending me the printed matter."

J. W. Jenks, Cornell University: "Unless something unexpected prevents I shall be glad to be with you and make a short address on some topic connected with 'The Social Effects of the Consolidation of Business.' Will send exact subject later."

Charles F. Dole, Boston: "Yes, if I can be of service I will be glad to come to Buffalo and speak if asked on 'What Business Is For.' I should try to make clear the underlying social significance of human work especially in our modern time, and to show therefore what success is as compared to what is often called success."

Frank Parsons, Boston Law School: "It will give me pleasure to speak at the Congress in Buffalo on some subject related to the ethics of public ownership."

Bird S. Coler, Comptroller, New York: "I know of nothing that will prevent my being present to address the Congress of Religion at its session in Buffalo, and thank you very much for the invitation."

Ellen C. Sabin, President Milwaukee-Downer College, Milwaukee, Wis.: "I look at the Congress of Religion as a great and to be revered movement. I shrink from the thought of appearing before the Congress and fear I cannot offer that which is worthy of the great occasion, but I have come to look on such opportunities as responsibilities which I must meet if possible."

Frank O. Hall, Cambridge, Mass.: "If you will put me on the program at such time that I can get home to preach June 30 I shall be very glad to accept your invitation. I will study the outline you have sent me and let you know as soon as possible the theme I would like to speak on."

George William Knox, Union Theological Seminary, New York: I delayed answering your letter until now because uncertain whether I could accept the appointment, but the way now seems clear and I think I may answer yes. The outline of your Congress is very stimulating and suggestive. My preference will be for something under 'Problems of Religion for the Church.' Looking forward with pleasure to the meeting," etc.

T. C. Duvall, Ohio Wesleyan University, Delaware, Ohio: "I shall take great pleasure in participating in the Congress of Religion if desired by your committee. My address would cover some practical aspects of certain recent findings in sociology of religion, and would fall under the sub-head of the church or equally as well as the family. I heartily approve of the spirit and aim of the Congress and feel that I am working for the same ends."

Here is another large package of letters from which no extracts can well be made, but they constitute interesting reading matter, as they contain wise suggestions and helpful counsel concerning the meeting and the interests of the Congress. The Secretary takes pleasure in making this public acknowledgment of the painstaking and encouraging assistance rendered thus far by many members of the Congress Board as well as many from without, among whom he takes pleasure in mentioning S. Leighton Williams, secretary of the New York Conference; Mrs. Louise Seymour Houghton, editor of *The Evangelist;* Frank E. Sickels, secretary of the Tent Evangelist work in Buffalo, and Dr. James M. Whiton, of the *Outlook;* Vice Presidents T. W. Higginson, R. Heber Newton and E. P. Powell, and Directors Lewis G. Janes, J. H. Crooker, John Faville, Mrs. Frederick Nathan, W. C. Gannett, and others

We think it will be seen from the above how large a possibility lies before the Congress. The quality of the program at Buffalo is assured. The plans are well in hand. The only uncertain elements at present writing are those of attendance and support. The question that besets the administration of the Congress is how to adequately advertise this meeting. In this work UNITY readers have an opportunity to help, and, as Miss Sabin well says, "opportunity means responsibility." Reader, please help. Suggestion and co-operation are solicited.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

HELEN FISKE JACKSON.

Born at Amherst, Mass., October 18, 1831. Died at San Francisco, Cal., August 12, 1885. She was educated at Ipswich, Mass. In 1852 she married Captain Edward Hunt, of the United States army, who died in 1863. In 1875 she became the wife of William S. Jackson, a banker, of Colorado Springs. She published the following works: "Verses by H. H.," in 1870; "Sonnets and Lyrics," in 1876; "Mercy Philbrick's Choice," in 1876; "Hetty's Strange History," in 1877; "A Century of Dishonor," in 1881; "Ramona," in 1884.

May.

O month, when they who love must love and wed!
  Were one to go to worlds where May is naught,
  And seek to tell the memories he had brought
From earth of thee, what were most fitly said?
I know not if the rosy showers shed
  From apple-boughs, or if the soft green wrought
  In fields, or if the robin's call be fraught
The most with thy delight. Perhaps they read
Thee best who in the ancient time did say
  Thou wert the sacred month unto the old:
No blossom blooms upon thy brightest day
  So subtly sweet as memories which unfold
In aged hearts which in thy sunshine lie,
To sun themselves once more before they die.

Fealty.

The thing I count and hold as fealty—
  The only fealty to give or take—
  Doth never reckoning keep, and coldly make
Bond to itself with this or that to be
Content as wage; the wage unpaid, to free
  Its hand from service, and its love forsake,
  Its faith cast off, as one from dreams might wake
At morn, and smiling watch the vision flee.
Such fealty is treason in disguise.
Who trusts it, his death warrant sealed doth bear.
  Love looks at it with angry, wondering eyes;
Love knows the face true fealty doth wear,
The pulse that beats unchanged by alien air,
  Or hurts, or crimes, until the loved one dies.

Triumph.

Not he who rides through conquered city's gate,
  At head of blazoned hosts, and to the sound
Of victor's trumpets, in full pomp and state
  Of war, the utmost pitch has dreamed or found
  To which the thrill of triumph can be wound;
Nor he, who by a nation's vast acclaim,
  Is sudden sought and singled out alone,
And while the people madly shout his name
  Without a conscious purpose of his own,
  Is swung and lifted to the nation's throne;
But he who has all single-handed stood,
  With foes invisible on every side,
And, unsuspected of the multitude,
  The force of fate itself has dared, defied,
And conquered silently.
  Ah, that soul knows
In what white heat the blood of triumph glows!

THE PULPIT.

The Story of Life.—A Retrospect.

A Sermon by Dr. H. W. Thomas, preached in the People's Church, Chicago, April 28, 1901.

We spend our years as a tale that is told.—Ps. 90:9.

At some point upon the revolving earth, the sun is always rising; always setting. At some point it is always morning, noon and night. Somewhere always spring, summer, autumn, winter.

Through the gates of the morning the little children are forever coming in; through the evening gates the aged are going out. Between the cradle and the tomb are the strange, the wonderful years of the life of man.

When we pause to think, reflect, that this strange scene, process, did not begin with our coming, nor with any near yesterday; but has been moving forward for unknown thousands of years, and will probably continue for more thousands to come the mystery, the magnitude of it all, deepens.

The mighty problem cannot be solved by thinking of it as a something by itself; we may for convenience in thinking separate one thing from another; but in the world of the real, nature, the universe, is one; each thing is related to some other. We cannot study man apart from his world; cosmology and ontology—world and being—go together.

And so, this strange scene of the coming and going of human lives in our world must be thought of as part of the vast order of the universal. "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or even thou hadst formed the earth and the world; even from everlasting to everlasting, thou are God." Reason comes at last; has to come; to some such thought as that of the everlasting, the self-existent in which things are, or can be; that which gave birth to worlds; that which is life, reason, beauty, justice, love; that in which man is; lives, moves and has his being.

And it is only from some such standpoint that the life of man is worth studying at all. Looked upon simply as a creature of physical appetites and passions; as so much vitalized, sensitized dust brought into existence by blind, unreasoning forces, and by these forces resolved, dissolved back to dust; there can be little interest or value in such a fact.

But these forces of nature are not blind; not fortuitous; nature is a vast order; if forces do not think, they somehow do the work of thought; they are the expressions of reason, of beauty; and the mind of man has found and interpreted the reason, the beauty, that

is in things. And more than this, man has found himself a moral nature; and answering to this, he has found the moral order of the good, of truth, right, kindness, love—the order of God in the universe. And placed in some such light as this, the scene of human lives on earth becomes a study of profound meanings and tremendous interests. It is nothing less than self-conscious volitional being coming to work with the forces of nature, and with the principles and powers of the moral order of a universe.

And yet, with all this, when we think of the countless billions of these human beings that have come and gone in the long past, and of the more than a thousand million on earth now, the question may arise: What interest or value can there be in the story of any one life What more than in one blade of grass, or leaf in the forest, that today is and tomorrow is gone; or in one drop of water in the ocean?

It is the multiplication of these units that makes the wide meadows, the waving trees, the restless seas. The plan of things is multiplicity, multiplicity in unity. It is the wonderful economy of nature; this one earth air, sunshine makes possible, and feeds the life of all. It would be a waste to have a great world with only a few things; the bountifulness is in the multiplicity, the vast variety, the luxuriousness of life.

And up in the sentient world the one mighty sun pours forth light upon the billions of eyes of insects, animals and men; the same vibrations of air carry sound to as many ears. A step higher, the laws of reason for one mind are the same for all minds: one multiplication table, one geometry; the laws of harmony and beauty are the same for all. All the eyes of earth gazing upon the sun do not lessen the light. All the minds of earth puzzling over the relations of numbers and forms do not wear out the laws of mathematics; all the players and singers cannot wear out the laws of harmony; art cannot exhaust the laws of the beautiful. The more any one mind knows of science or philosophy, the more there is for all other minds.

And so in the moral order of the good, the principles of justice and the emotions of love are unchangeable, universal, inexhaustible.

And now we may begin to see the meaning, the interest and value of one life among the millions of lives. For each life in our world shine the sun and the stars; for each is the beauty of earth and sky; for each the sweetness of voice and song; for each the pleasures of sense, the truth of reason, the joy of love.

We are slow to understand this multiplicity and unity; this vastness, variety and inexhaustibleness of nature, of God. Hence, we are trying to fence in things, to put locks and bars about them, lest some one else get them. Of course, this strange, wonderful fact of individuality has its place; should be asserted and conserved; its rights must be sacred. But over against this is the fact of the associated life of a world.

The mineral gives itself to the vegetable, the vegetable to the animal. Through all these life has risen up to man. To man, the animal with its needs; to man the angel, the upward-looker; man the self-conscious being in the world of truth and beauty; man the divine; to live the life of the Infinite. And like God, the ever giving and giver, man should gladly share his life with others; and only in this way can his own life become large and satisfying. A blind self-centered egoism, that tries to grasp and hold everything for self, lessens even that and loses the joy of the altruism that lives for all: for all beings, and all worlds, all ages.

And now, in some such setting as this, may be found the story of each life; each of the millions of lives in the long past; each life living now. How little, how great is each life. Only one, but that one life in larger or smaller degree touches and sweeps the whole cycle of life. It knows pleasure and pain, poverty or plenty, ease or hardship, youth and age. It touches passion and emotion, fear and hate, love and hope.

Each human life is a part of all human lives. The now of each present time, holds all there is of the life of man on earth: all the learning, the industry, all the homes, the schools, the governments and religions. And it is in their relations to these that individual lives have their larger significance.

All the life of the long past, its thinking, its work, its battles, victories or defeats; all is poured into each present. Hence each generation has its special inheritance, its special place and part in the one long life of a world. And the strength or weakness, the praise or blame of each generation is found in the good or bad part it takes in this wonderful and age-long drama of time.

In the last few centuries our world has been born and reborn again and again; births and rebirths of the scientific mind, of the philosophical mind; births and rebirths of invention and discovery, of industry and commerce; births and rebirths of war and peace, of liberty and justice, of government and religions.

Of all the ages of history the last fifty years have been the greatest; and through these great years it has been my lot to live, and my privilege to study and work with my generation in this land of the noble free.

Fifty years ago in the South we were all orthodox. The only religious debates were about the denominational interpretations of such questions as the subjects and mode of baptism; Calvinism, or the decrees of election and reprobation, the Trinity and endless punishment; though these were not so common, for Unitarianism and Universalism belonged mainly to the North. These debates were often bitter, denominational lines were sharply drawn, and there was almost no fellowship between the churches. An exchange between Methodist and Presbyterian pulpits would have been something strange.

But the churches were divided among themselves on the subject of slavery; societies were disturbed, angered; great denominations were rent asunder.

From very early years I felt the call of God to the ministry; loved to wander alone in the woods and forests and to watch the stars at night; was tender, dreamy, subjective; but kept the secret in my own breast.

Growing up to work on a farm, and loving such sports as there was time for, these higher thoughts were pushed aside. My mother was a devout Methodist, my father inclined to the Quaker ideas. Occasionally a Methodist or a Dunkard came along and preached in our own or some neighboring home. Three brothers older, two sisters younger than myself; we owned a farm, had no debts, were independent poor whites, with wealthy slave owners about us; were taught to be self-respecting, true and honorable.

Then came a religious awakening, and in my eighteenth year, with others, I sought religion, as we called it; sought, hardly knowing what or how, for six long months, and at last, when I could do no more, had almost despaired, but resolved to go forward if in the dark, when alone, kneeling in the snow, there came to me a sweet rest, a great peace, a wonderful love that filled my whole being.

With this came back in an all-compelling power the call to the ministry, and I began trying to speak in our little meetings. For years there had been a deep hunger for learning. This was now intensified, but there were no public schools, as now. The struggle for an education was hard; few papers, few books, no libraries near.

After two years trying to study and preach, I was admitted to the Pittsburg Conference in 1852, at the

age of twenty. I knew but little, but was filled with a great enthusiasm to do good that impelled me on and on to study and work. My first circuits covered hundreds of miles, my salary was a hundred dollars a year. I had a good horse, and, borrowing guns and going with my books to the woods, could keep the families where I stayed well supplied with wild meat.

Two things rose up before me as great wrongs that should be opposed: one was social—that of slavery—the other theological—the doctrines of Calvinism. I fought slavery on my own southern ground, and sometimes with groups of angry men all about me. I was not an abolitionist in the radical sense, but felt that slavery was a great wrong against the principles of liberty and justice, and should be abolished through legislation, education and peaceful emancipation.

Many taught and worked along still less radical lines; one compromise after another was tried. They all failed, had to fail, because they sought to perpetuate and not to abolish this great wrong. At last the tragedy came, had to come. Half a million lives, twenty billions of dollars was the cost in money and blood to this land. I lived and studied and prayed and worked and fought through all those troubled years. Thank God, the Union was saved and slavery abolished. Thank God, North and South are forgotten. There are no dividing lines, our country is one, and forgotten, lost in the years of peace, are the bitter feelings of the past. We are all brothers now.

The debates about baptism are few now; larger questions are claiming the thought of the religious world. The doctrines of election and reprobation involve the essential principles of the justice and the government of God, but theologians outside of the Calvinistic school have ceased to pound that which is already dead, and the great Presbyterian church is itself seeking some other and better statement of belief. Calvin taught one eternal truth: that is the sovereignty of God; that the will of God is supreme, but he made a great mistake in trying to define that will.

In the acquisitive period my hungry mind, so eager to learn, revolted against only Calvinism and slavery; rejecting these, the political and theological teachings of the time were accepted as true. But with the reflective period came questions and then doubts about the pivotal points of orthodoxy to which honest assent had been given, and the promise to teach them, in my ordination vows.

These changes came slowly and were a source of much mental and spiritual struggle and anxiety. Of religion as a fact, I had no doubts, and with the spiritual teachings of religion as an experience and a life I was in full accord with Methodism, but not with the underlying theories upon which they were based.

I could not preach to others what was not true to myself. I saw a new system of truth arising, a new interpretation, a larger and better faith and hope; not burdened with the difficulties and doubts of the old, that I felt were standing in the way of souls. A thousand times I asked God to give me the truth, and as it came I gave it to others.

Living a subjective life, it seemed to me that similar changes were coming to other minds, and so went on teaching, feeling true to the spirit of my vows in working for the largest good. There was in it no challenge. I believed the Methodist church was large enough to hold such teachings. Nor was there any great courage; a sincere mind is anxious only for the truth and the right, and with these is not afraid to go; does not stop to think of consequences. It is not required of man to be responsible for results, but only to be true, and then calmly accept the consequences.

The sermons of those years were published in the daily papers; rumors of heresy—that Thomas was "not sound"—arose; a committee was called; charges were preferred; I was tried for heresy, condemned and expelled from the membership and ministry of the Methodist church.

The first charge was not believing in the plenary inspiration of the Bible. Higher or historic criticism was then comparatively new in this country; but on that charge I was acquitted unanimously.

The second charge related to the atonement; a doctrine central and essential in the orthodox system. There are two theories, one known as "the wrath theory," or that the death of Christ was to "reconcile the Father;" that God was angry and could be placated only by the death of his Son. That is the Methodist doctrine as found in the articles of religion. The other is "the justice theory," or that the death of Christ was to satisfy the claims of a violated law. That is the Presbyterian theory.

Both are bad; the Methodist is the worst. They both rest upon the old doctrine of the fall of man and original sin; that this is a lost world and had to be redeemed. The whole system is forensic, legal. The one theory makes God a being of wrath, to be placated only by blood; the other makes justice accept the blood of the innocent instead of the guilty. The one assails the character, the goodness of God; the other undermines the very foundations of justice.

The strange fact is that this system had no place in early Christianity; that it is a Latin accretion of the fourth and fifth centuries, and that it all rests upon the tradition of the fall of man and the theory of original sin, a something that has not even standing room in the thought of the present.

My own views were and are that God is as good as Christ, that Christ is the revelation of the love of God; that all love is vicarious; that such a God in love could not be less than such a Christ in suffering to save. That the death of Christ was not to reconcile an angry God, not to satisfy any claim of justice, but to reconcile man to God, and not to save a world in any legal, substitutional way, but in the real way of winning souls from the love of wrong to the love of right; to make man like the Christ in the beauty of his own life.

On this charge I was condemned, but lacked only two votes of acquittal.

On the third, the hell or endless punishment charge, nearly all the committee were against me. The Methodist church has probably given up the old idea of burning souls and bodies in a hell of material fire, but it still holds to the endlessness of punishment for every soul not saved in this life. That is, the term of sentence is the same for all lost souls; a girl or boy of 16 must suffer as long as the oldest and worst criminal. Souls may grow worse forever, but not better; they are legally damned, and there can be no reprieve; the benefits of the atonement are limited to this life; the moral insolvency act expires with the death of the body.

In the more than twenty years since then there have been great changes, a continuous growth of religious ideas. The Methodist church would hardly now try a preacher for holding and teaching the views for which I was expelled. If it cared to continue the task of heresy hunting it need not go out of Chicago. They might begin with Dr. Crane. But they will not. Chicago has probably seen its last heresy trial.

The simple fact is that these old beliefs are dropping out of present thought. Few now claim that all parts of the Bible are of equal inspiration and value. The foundations are gone from under the old doctrine of the fall of man and original sin. These gone, there is nothing left upon which the old speculative, legal, Latin dogmas of the atonement can stand. All see and teach the consequences of sin, but we are beginning to see that these are merciful, reformatory; not to destroy, but to save. The old doctrine of endless pun-

ishment, endless despair, cannot live in the clearer light of the eternal goodness, the everlasting love.

And, thank God, all these changes do not mean the loss, but the gain of faith, a larger and better faith, a great religion of reason, of reverence, of trust and hope, a faith and religion of the free, of social justice, of love to man and God. Henceforth the little dividing lines will more and more be lost in the great truths of the real, in which all souls will be one. Henceforth the great agreements, the universals, will be emphasized. Not the things that separate, but the things that unite; not angry debates, but the irenic, the peace-loving, the coming together of all sects and religions in the great law and life of love are to bless our world.

It is in this larger seeing and feeling that the battles are coming to an end; the new theology is not only tolerated, it is and has to be recognized. I have lived through the long, hard battles for freedom, for civil and religious liberty in this land, and taken the little part that has been possible. The storm center has passed from the theological to the sociological. We are in a social transitional period such as has never been known. It has come as the result of the new conditions of machinery, of power to do. It means nothing less than the complete reorganization of the whole business world. It touches all questions of labor and capital, all industries and commerce, and touching these, it touches every home. It comes into education, into legislation, into state and church, and international relations.

A movement so vast has the possibilities of immeasurable good or evil. The initiative period is past; the great world movement is here and is going forward with increasing velocity. Religion has heard the call to come down from the cloud lands of the speculative to the thought and work of the real, the practical; to the question of social justice, of the rights of the people, to the religion of humanity.

It has come to my last years to take some little part in this great struggle, the greatest known to history. I cannot hope to see the end, but having in all the past hard battles, tried to stand for truth and justice, for the rights of man; having stood and worked with and for the people, that is, must be my place now. I pleaded for Cuba, the Philippines and the Boers, and I plead for them now, not for the reign of force, of might, but for the eternal right. I plead not for a government of aristocracy, plutocracy, in this land, but for a government of the people; not for the fabulous wealth of the few, but for the best conditions for all in the common struggle of life.

Time and experience will point the way, and I have faith in God and faith in man that this mighty transition means at last a reorganized world for the great years of peace, of liberty, of brotherhood on earth; years of plenty, when no ragged child will wander in the streets and cry for bread; years of learning, when the paths of knowledge shall be open to all; years of love, when man shall be the helper of man; years of hope, when above the tombs of time shall shine the skies of the eternal."

South Mexican Indians.

Professor Frederick Starr of the University of Chicago has returned from his annual academic expedition to the South Mexican Indians and is to give some of the results of his observations in a lecture at All Souls Church, Chicago, next Sunday evening. The lecture will be profusely illustrated by stereopticon slides prepared from Professor Starr's own negatives. Professor Starr has made this field peculiarly his own. He is off at present writing at Buffalo, preparing an exhibit at the Pan-American Exposition in the department of anthropology.

Higher Living. IX.

I wish you might read in my heart the affection I feel for children. You could not deserve more of God than in working out their proper bringing up.—*Saint Cyran.*

Each age, each state of life, has its proper perfection and a sort of material which is its own. But the most learned give their attention to that which it is important for men to know, without considering what children are in a condition to know. They always look for the man in the child, without thinking of what he was.—*Rousseau.*

From the period of softest infantile plasticity on, the growth of every tissue and feature and function proceeds according to the gently constraining power of "the one Eternal Idea in which we are," and that must be conceived as providing all the vital conditions which have previously prevailed, and which will prevail henceforward.

In noting this growth, it first appears that in nowise does it progress regularly and according to some system, thought out according to man's fancy or even present knowledge. Sometimes the height outruns weight; at others, intellect, as compared, say, with moral sensibility, is quite foremost. Again, the arms grow faster than the legs, or the brain lags behind the chest, or the digestive system may get to be disproportionate to the excretion; in fact, the different parts and organs and features hardly ever keep abreast, and always there is danger of some one or more of these getting behind the rest and of never catching up.

Undoubtedly it is to this, the so-called perverted or arrested developments at some one or more immature periods, that most of the asymmetrics and irregularities of human nature are to be attributed. With extremities undeveloped, with digestive organs but poorly developed, with the heart below normal in size and power, with any part or organ whatsoever remaining in an infantile—that is, immature—condition, the individual necessarily must go through life crippled to a corresponding extent. And especially is this seen in connection with the brain and the nervous system. If, for any reason, these have been but poorly developed beyond the infantile stage, the person is always bound to remain more or less an infant, in so far as impulses and ways of thinking and doing are concerned, even though the body, including the head, may reach even gigantic proportions. The world is full of these pitiable people, whose brains and nerves have thus been developed only to the scattered, reflex, automatic, and so, very largely, infantile and irresponsible stage; and this, although they may have very good sense organs, and may also be exceptionally able to remember and in some ways use all sorts of disassociated items of knowledge as well.

Again, everyone knows that some people see things double or askew; that others estimate positions either too high or too low, or too wide, or too remote. When investigated, this is found to be owing simply to eye and associated brain structures, that have never grown to complete fulness or symmetry. Again, on account of interference with the growth of certain cells in the spinal cord, someone's leg remains spindling throughout the entire life, with consequent lameness; in other cases, arrest of the growth of portions of the brain results in more or less undersize or distortion of the head, with obvious idiocy or imbecility. In many other instances there is stoppage of a more refined but of quite as serious an order; as, for instance, when someone is not much of a linguist; someone else can never conquer mathematics, or his friend can never get beyond the crudest musical comprehension; each, undoubtedly, for the reason that certain appropriate brain centers and their several association fibres have stopped growing, either from disease or a serious lack of nutrition, or, possibly, overwork at some premature point. Another fails in money-making; a good brother is a physical coward, or his sister has very little self-

control; someone else has a weak will power; still another can never take any sort of good initiative, or is devoid of ability to perceive necessary moral distinctions. A certain other man invariably takes poetry, or even a joke, literally; his neighbor never succeeds at chess; and his next-door friend cannot manipulate living men, as he will, or has need to; and all this, again, and in so many other instances also, simply, says science, because certain necessary structures have been arrested or perverted in the course of their growth and organization at some point below the normal average.

On the other hand, the possibilities of irregular growth may show themselves in some form of over-development; and, in this respect also, there is no part or function of the body which may not be involved. Hands too big, arms too long, body disproportioned to either; brains larger than the bodies they minister to, or control; digestion more acute than excretion; the sexual nature tyrannically large, in proportion to self-control; emotions dominant where intellect is needed, or the reverse; ambition like Wolsey's and achievement like Micawber's—in each particular sphere there being such a hypertrophy of growth or function as may be possible in any one of the different spheres of individual life. In fact, we may sum it all up in these words: Truly, arrested and disproportionate development is the basis of so much evil and suffering that it has become one of the most important phases of ethical significance demanding investigation and correction which is at present known.

With these facts in mind, Higher Living requires that the care of the infant should be most skillful and intelligent, as well as devoted. That during the earliest days changes of temperature should not be too pronounced; that harsh noises and bright lights should be shut out, or but gradually admitted; that the mother's milk should not be allowed to become vitiated by injudicious emotional or physical shocks or strains, or, if material substitutes are needed, that these should be intelligently and faithfully prepared and administered; that pure air, proper bathing, sufficient sleep should be considered as invaluable portions of the higher nursery code; and that quietude, hope, joyfulness and requisite tenderness should be included in the nursery beatitudes and never forgotten, even momentarily; that with all, and fundamental to all, the movements of the baby's limbs, so wayward, and yet so necessarily so, should be allowed to remain untrammeled from first to last. For, out of these simple things must there arise all its health, its growth, and the very most basis of all its future knowledge and usefulness.

As the infant grows older and the sense organs become more fully developed and practiced, all the impressions from without become intensified and more and more definite. Hence, with each week it becomes correspondingly important that the home, the nursery, the clothing, the furniture, the pets, the playthings, the caretakers, the teachers, be all subjected to a most masterful discrimination, in accordance with their importance to the child. Remembering, that like a photographic film, a momentary exposure of the sensitive infant brain to an untoward influence may mar or entirely spoil it, it is readily seen that the completest carefulness is not too much. But it must be remembered, also, that carefulness does not mean too exclusive care in any sense. The simple fact is, most babies are too much "cared" for, especially if there be at command abundant time and a sense of responsibility combined; for it is not coddling, and caressing, and constant attention, that even babies need. Again, the mother who hopes to properly care for a baby by keeping it from everything judged harmful will only half do the duty involved. Loving care means providing for as well as prohibiting; it means luxurious variety as well as discriminative rejection; it means freedom as well as limitation.

Generally speaking, the simpler, more naturally fitted the environment is, the better for the infant. Artificial helps, whether in forms of cradle, much caressing, bungling about, too many people, or too many so-called playthings, are apt to hinder its development rather than help. On the other hand, plenty of natural objects, such as household pets (of course, properly cared for), flowers, shells, minerals, odd bits and pieces of wood, cloth, etc., not to forget pleasant voices, correct manners and a lofty assurance of the household spirit, are all important from first to last. Above all things, dare to give the life-principle within it a chance to develop and manifest itself naturally. Let the spirit of its own Creator have its deterministic way until it is noted that some particular change is actually needed for its better expression. Only in this way can the foundations of a truly individualized personality be laid. Many an adult finds himself still a baby, in so far as independent life is concerned, simply because he has, from the first, been trained to be, not self-developing and self-reliant, but other-reliant and other-developing, instead.

SMITH BAKER, M. D.

THE STUDY TABLE.

The Anatomy of Misery.*

"The Anatomy of Misery" is the caption John Coleman Kenworthy gives a volume of "Plain Lectures on Economics." It is not the "dismal science" that engages our attention but a dismal society, here analyzed and rectified by a science that is nothing if not hopeful and optimistic. The principles of labor, wealth, production, and distribution are stated in the simplest terms from the view-point made familiar by John Ruskin. Mr. Kenworthy's exposition has indeed been described by Mr. Hobson as "Ruskin reduced to a system." The present status of law and property distribution and production is also examined and methods of reform are advocated. To more violent agitators, intent upon legislative and objective action, the conclusion that reform begins at home and in personal conduct seems weak. But taking into account the steps leading to this conclusion, Count Tolstoy, who writes the introduction, is able to agree with the author: "We should all like our social arrangements better ordered than they are now. To move in this direction we must ourselves become better. It is the only way. There is no other."

Mr. Bolton Hall's Parables cover the same ground as the above volume, only his treatment is imaginative and satirical. An enlarged and revised edition of "Even as You and I" contains an account of Tolstoy's philosophy as taken from his work, "Of Life." The method and spirit of the author are well exhibited in the parable of The Perfected Man.

"A Great Sculptor made a beautiful image in clay. But when it was finished Necessity pressed upon it, and Toil bent it down. Famine pinched it, and Tyranny hammered it and Monopoly cast it out from the place which the Sculptor had ordained for it.

"It lay in the kennel rejected and unclean. Theology passed by on the other side and said: 'See how depraved it is—it is fit only to be cast into the fire.'

"But Love lifted the Image up and wept over it. And as her tears fell upon the clay it softened in her

*"The Anatomy of Misery," by John Coleman Kenworthy; "Even as You and I," by Bolton Hall; "The Nineteenth Century," by Havelock Ellis; "Concerning Children," by Charlotte Perkins (Stetson) Gilman; "Jean-Paul Marsh," by Ernest Belfont Bax: recent books published by Small, Maynard & Co, Boston, 1901.

arms, so that she smoothed out the bruises with her hands.

"Then Justice set it again in its place and men said: 'Behold, it was made in the Image of God!'"

These two volumes agree in understanding that economic questions are finally religious questions, or as Mr. Kenworthy puts it: "The spirit of man is the source for the solution of all questions affecting the body."

"The Nineteenth Century," by Havelock Ellis, might be as well termed "The Anatomy of Misery," for, looking backward in Utopian retrospect from a perfected social order (centuries later) the nineteenth century is soon to be a veritable "topsy-turvy time." Mr. Ellis employs the framework of a vision and the method of dialogue to make some caustic criticisms of present day society—its brutality (as shown by its love of war), its religious hypocrisy, its false nationalism, its militant industrialism, its sensational journalism, its neurotic literature, its commercial science, its undeveloped education, its mistaken missionary zeal, its ugly art (as evidenced by its match boxes and beer bottles), its lack of individuality and other features that leave but a "memory of blood and tears." Apparently we possess but one of the essential conditions of happiness—the exercise of energy. It is a strong book, though drawn perhaps too heavily in black. But the last paragraph affords the necessary contrast: "And as they passed up the slope, still discoursing on life and death, they heard the soft laughter of young men and maidens among the trees, as it always has been, as it always will be, through the brief day of Man's life on Earth."

"Concerning Children," by Charlotte Perkins (Stetson) Gilman, is another Anatomy of Misery, with the child as the suffering factor under analysis. From the author of "Women and Economics" we do not expect either a sentimental or a conventional treatment of this theme, but rather a critical and scientific exposition, not unrelieved by satire and humor, and not unenlightened by experience. The book is dedicated "To my Daughter, who has taught me much of what is written here." One chapter may be dwelt upon as indicating the tone and quality of the volume. In "The Effect of Minding on the Mind" the question of obedience is taken up and analyzed. Here is a virtue generally venerated—but when it is asked if obedience be really a virtue in the modern child, a knowledge of its origin and meaning is necessary to the answer. Obedience is today venerated for three reasons: (1) Because of the survival of the instinct for safety that distinguishes the young of all animals. And in all cases of peril, as with sailors and soldiers, where no time is given for the development of a common judgment, obedience is still a virtue. Then (2) because of the dominance of the military ideal. "Early races lived in constant danger, military service was universal, despotism the common government, and slavery the general condition." The veneration of authority is a survival of a time when authority was universally exercised and was actually necessary for the existence of society. Every person had in truth some other person to rule—except the child. And (3) because of the sanction of traditional religions. The early gods were conceived as kings of kings and the one thing they would have was obedience. "The early Hebrew traditions of God picture him as in a constant state of annoyance because his 'children' would not 'mind.'" The theologies have been the chief defenders of authority. But what now is the modern necessity for obedience? It is easier to provide for the safety of the child by specially constructed homes and nurseries and by other guardianship than by exacting obedience to a word. We are no longer confronted daily by enemies and the gods have become a milder race. These three necessities no longer exist. In America at least a child must be trained in habits of freedom and independence, "Docility, subservience, a quick surrender of purpose, a wavering, easily shaken judgment—these are the qualities developed by much obedience." "The habit of submission to authority, the long, deeply impressed conviction that to 'be good' is to 'give up' that there is virtue in the act of surrender—this is one of the sources from which we continually replenish human weakness, and fill the world with an inert mass of mind-less will-less folk, pushed and pulled about by those whom they obey." Training for other ends than obedience is not to let the child "have his own way," and grow up a selfish and domineering man. And it is not true that obedience leads to "consideration for others" which is of course desirable in social life. The fault of selfishness is corrected and the love of others is inculcated by other means than obedience—and these means it is the purpose of the book to point out in chapter after chapter of keen analysis and sound philosophy.

Ernest Belfort Bax has plainly a socialistic motive in writing again the life of Jean-Paul Marat, condemned by many historians of the French Revolution as a demogogue and a madman, but who proves on examination of that time of more than "misery" to have been a statesman and indeed the "people's friend." "Marat," says Mr. Bax in conclusion, "though not a Socialist, was a precursor of Socialism. The ideals of Marat's life, Justice and Social Equality, clothed as they were by him in eighteenth century Rousseauite garb, have not perished because that garb is outworn, but will assuredly realize themselves sooner or later under the forms of that true economic freedom through collective ownership in the material bases of social life which is the primary aim of the international Socialist party of modern times."

In a way all these books group themselves under the head I have chosen—it makes a curious commentary on civilization.

OSCAR LOVELL TRIGGS.

The Care of Consumptives.*

This little book on consumptives, intended for popular reading, is clearly and sensibly written. The nature of consumption and the question of its contagiousness are discussed. Little is said in regard to medicine, but specific advice is given in regard to clothing, exercise, food and occupation. The modern open-air treatment at mountain sanitaria is outlined, and Colorado as a resort for consumptive patients is especially discussed. F. S.

"WINGS OF THE MORNING" is a handsome little book of Lenten meditations by Rev. Walter C. Roberts, rector of Christ Church, Corning, N. Y., (Putnam's, $1). Those interested in this particular phase of religious life will find here many pleasing and profitable suggestions. The general reader will probably take most interest in the sermon put at the end of the volume on "The Duty of Joy," that has a beautiful spirit and a lesson of perennial worth. Here is also a good statement: "Mountain top piety is a luxury; vital piety, a necessity." p. 121.

J. H. C.

Spring, who breaks all promises in the beginning to keep them in the end, had ceased from chilling caprice and withdrawals; the whole land was now the frank revelation of her loveliness.—*James Lane Allen.*

The Care of the Consumptive. Charles F. Gardiner. New York and London, 1900. G. P. Putnam Sons. 16mo, pp. vi., 182. $1.25.

THE HOME.

Helps to High Living.

SUN.—Faith survives out of dissolving superstitions, as the trees out of last year's dying leaves.

MON.—True men and women are all physicians to make us well.

TUES.—Liberal Christianity hates its offspring, like a parent scolding an inherited tendency in his child.

WED.—When we talk of natural law, let us not forget that which is not less natural because it is spiritual.

THURS.—Our ability to face and anticipate destruction is proof we are not to be destroyed.

FRI.—Love and Religion are inspirations and necessities, the laws as well as liberties of our being.

SAT.—Character must absorb and be nature before it is worth. Benevolence, to be relied on, must go deeper than will, into instinct and blood. C. A. BARTOL.

The Spider.

Oh, I'm a merry spider,
As busily I spin
A dainty web, so silky
And fine, to live within.

But quickly off I scamper;
If children come too near;
Too curious little fingers
Is what I greatly fear.

I will stay still, however,
If you would like to look
At my eight legs, all jointed,
There's on each end a hook,

And if your eyes were sharper,
Perhaps all mine you'd see;
I've eight, in little clusters,
Convenient as can be.

Don't break my web, kind children,
For I should have to go
To work and build it up again,
And this, to me, is slow.

You know so much, dear children,
But you'd have a hard time
In trying, and could never make
A pretty web like mine.

—*Exchange.*

The Engineer's Cat.

A father and little son were traveling from St. Louis to a town in the western part of the state, and among the things they carried was a small yellow kitten in a basket.

They had a sixty-mile ride before they changed cars. The gentleman pulled out a newspaper and began reading. The little boy amused himself looking out of the window. At last, tired of that, he thought of his pet kitten, and taking him out of the basket played with him until he went off to sleep. The kitten being left alone climbed into the next seat and went to sleep.

The train arrived at the station where the man and little boy were to change cars. And the man, folding up his newspaper, took the little boy and his bundles and the empty basket and rushed into the other train. The boy had been awakened so quickly that he had not thought of his kitten.

The first train passed on. At night when it drew up to its final station the conductor went through the train and found the little yellow kitten asleep on one of the seats. He carried it to the fireman, who was fond of cats. The fireman fed the kitten and put him in the baggage car for the night.

When the train went out the next day the kitten, which the fireman called Dick, went with it. Dick rode in the baggage car for a week or so, when his master took him on the engine with him one day. Dick was quite frightened at first, but soon got over it, and always rode on the engine after that.

One thing very much frightened Dick—that was when he heard another train coming. He would crouch on the floor of the cab at his master's feet, and would remain so until the other train passed. His master had tried to break him of this.

A year passed and Dick was on the same engine with his master, who had been promoted to be an engineer. Dick still appeared frightened at hearing another train.

One day in winter Dick's master was running in the western part of Missouri, when a severe snow storm came up. They reached one station at 4:30 in the afternoon, and a freight was due about the same time. They waited fifteen minutes for the freight, and then the conductor decided to go on to the next station, ten miles beyond. So he telegraphed to the next station to keep the freight until he reached there; and receiving no message back that the freight had left that station, he thought it all right, and Dick's train started. They had gone about five miles when Dick suddenly raised his head, listened for a moment, and then jumped to the floor and crouched at his master's feet. The engineer knew that Dick had heard a train. Then it flashed into his mind that perhaps it was the freight. He reached his head out of the cab window and listened, but he could hear nothing but the wind. He had so great confidence, nevertheless, in Dick that he signalled for the conductor. The conductor came and inquired the matter, and when the engineer told him how Dick had acted, he advised the engineer to back the train to the last station. The engineer lost no time in taking the conductor's advice, and backed the train at full speed.

They had been in the station about five minutes when in came the tardy freight. They were all agreed that it had been a narrow escape from a serious accident. When Dick's train arrived at the next station they asked why they had not telegraphed back that the freight had already started. The station agent said he had received no message from the conductor at all. The next day the wires were found broken, so that the station agent had not received the dispatch.

Dick received due praise. His master is very proud of him, and he is a general favorite on that railroad.—*Our Dumb Animals.*

A Gentleman.

I was once spending the night in a beautiful home in a large city. At about 9 o'clock my host, a gentleman of about 55 years of age, got up, went out into the hall and put on his overcoat and rubbers. Returning to the parlor door, he said:

"Excuse me, please, for just a few minutes. I am going to say good-night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good-night, if he was in the city.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife when he had gone.

"Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line.

"Her mental powers are beginning to fail, and she forgets many things, so that her mind is a blank on some points; but when 9 o'clock comes she always knows the hour, and says: 'It is time for Henry to come and bid me good-night.'"—*Will Carleton's Magazine.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Sunshine and Shadow.

Sunlight streams upon the mountain,
Smiles o'er pastures green and fair,
Where contented flocks are feasting,
Folded in the shepherd's care,
But a shadow fills the valley:
One lone lamb sore bleating there.

Rainbow arch o'erspans the heaven,
Covenant of light and joy,
Sign and seal of law eternal,
That shall care and not destroy
Yet a mist o'erspreads earth's valley.
Tears for grief and soul's annoy.

Life and love and benedictions,
Teaching of Our Father near,
Spirit of His truth uniting
All mankind as brothers dear,
Yet, Gethsemane of sorrow,
Valley of the shadow drear.

Thou, to whom the light and darkness
Are as one, bid faith abide;
Still in Thee, along life's journey,
May our hearts with joy confide.
E'en through valley of the shadow,
Safe and sure Thy hand shall guide.

—*Emily F. Carleton.*

North Andover, Mass.

Western Unitarian Anniversaries.

Tuesday, Wednesday, Thursday, May 14, 15 *and* 15, 1901.
Church of the Messiah and Church of the Unity, St. Louis.

WESTERN MINISTERS' INSTITUTE.

(*Open to the Public.*)

TUESDAY, MAY 14.—At the Church of the Unity.

10:00 a. m. A Paper on "The Higher Criticism," by Rabbi Samuel Sale, St. Louis.
10:45 a. m. "The Mystic Basis of 'In Memoriam,'" Prof. James W. Dixon, St. Louis.
11:30 a. m. Report of the Committee on Church Organization in the West.
12 m. Devotional meetings, led by Rev. F. M. Bennet, Lawrence, Kan.
1 p. m. Intermission. Luncheon served at the church.
2 p. m. "The Way Into the Church," Rev. F. A. Gilmore, Madison, Wis.
2:45 p. m. General Discussion of this Paper and the Committee's Report.
4 p. m. Directors' Meeting of the Western Unitarian Conference.

WESTERN UNITARIAN CONFERENCE.

TUESDAY EVENING, MAY 14.—At the Church of the Messiah.

8 p. m. Opening Session of the Western Unitarian Conference.
Address of Welcome, Rev. J. W. Day, St. Louis.
Conference Sermon, Rev. Samuel A. Eliot, D. D. President of the American Unitarian Association.
9:30 p. m. Informal Reception in the Church Parlors.

WEDNESDAY, MAY 15.—At the Church of the Messiah.

10:00 a. m. Opening Business Session of the Western Unitarian Conference.
11:00 a. m. A Word from the Field: Rev. Mary A. Safford, Des Moines, Iowa; Rev. Jasper L. Douthit, Lithia, Ill.; Rev. Florence Buck, Manistee, Mich.
12 m. Memorial Service, in remembrance of Allen Walton Gould, led by Rev. Elinor E. Gordon, Burlington, Iowa.
1 p. m. Intermission. Luncheon served at the Church.
2:30 p. m. "Our Missionary Agencies in the West," Rev. Samuel A. Eliot, D. D.
3 p. m. General Discussion, opened by Rev. Mary A. Safford.
8 p. m. Platform Meeting, "The Church and Modern Life."
(1) As an Interpreter of Life, Rev. M. O. Simons, Cleveland, Ohio.
(2) As a Means of Social Service, Rev. W. H. Ramsay, Kansas City, Mo.
(3) As a Redemptive Power, Rev. Albert Lazenby, Chicago.

THURSDAY, MAY 16th.

10:00 a. m. Annual Meeting. Report of the Secretary and Treasurer, Mr. Albert Scheible.
Vote on increasing the number of directors from twelve to fifteen.
10:20 a. m. "Teaching Rational Religion in the Sunday-school," Rev. George A. Thayer, Cincinnati, Ohio.
10:40 a. m. Discussion, led by Rev. W. Hanson Pulsford, Chicago.
11:20 a. m. Election of officers.
Discussion of plans for the ensuing year.
12 m. Devotional Meeting, led by Rev. E. G. Spencer, St. Louis.
1 p. m. Intermission. Luncheon served at the Church.

WOMEN'S NATIONAL ALLIANCE.

2 p. m. Meeting of the Women's National Alliance, in charge of Mrs. Mary W. McKittrick, St. Louis. Addresses by Miss Emma C. Low, Brooklyn, N. Y.; Rev. Mary A. Safford, Rev. Florence Buck, Rev. Elinor E. Gordon, and others.
4 p. m. Final Business Meeting of the Western Unitarian Conference.
Election of Officers.
8 p. m. Platform Meeting, "Signs of Promise on the Religious Horizon."
(1) Tendencies Towards Liberalism Among Denominations, Rev. R. W. Boynton, St. Paul, Minn.
(2) Growth of Fraternity Among Churches, Rev. Fred V. Hawley, Louisville, Ky.
(3) The Inspiration of Denominational Loyalty, Rev. W. Hanson Pulsford, Chicago.

A Call to Help.

THE SOUTHERN LIBRARY FUND.

In 1892 a Southern minister and a teacher applied to me for second-hand publications for free distribution among people who had no money to buy them. The generous supplies obtained from the North were followed by touching expressions of gratitude. Other calls which came received a prompt response.

From this humble beginning has grown a practical educational effort under the name of the Lend-a-Hand Book Mission, which has gained in scope and value until its influence cannot be measured. Reports are published annually in the *Boston Transcript*. Mr. Edwin D. Mead, 20 Beacon street, is the treasurer. For eight years thousands of books and periodicals that have been read and laid aside by their owners have gone to destitute schools and churches of both races, into prisons, mining districts, and factory villages. Our Southern coworkers are faithful, efficient, and successful. Ministers, teachers, editors, King's Daughters, women of the Temperance unions, and others have energetically co-operated with us. The second-hand literature which we have sent has so stimulate the taste for good reading that the Mission is now confronted by a constant and eager demand for the best modern books.

The Lend-a-Hand Book Mission will continue its ministry of love and helpfulness on its original lines, but to meet the new and somewhat altered conditions it is necessary to institute in connection the Southern Library Fund.

The object of this Fund will be to purchase new books, to reinforce struggling libraries, and to form the nucleus of free public libraries in places where the applicants are making an effort to help themselves.

People with good capabilities held down by restricted conditions have caught a glimpse of a great world of knowledge in the distance which they long to reach. These libraries will give them access to the works of the best scientists, historians, poets, novelists, theologians, and afford children entertaining storybooks with attractive illustrations. The importance of this literary companionship cannot be overestimated.

The officers of the Southern Library Fund are: Treasurer, James R. Joy, Methodist Book Concern, 150 Fifth avenue, New York; secretary, Miss Anna E. Wood, Lend-a-Hand office, 1 Beacon street, Boston. Board of Managers: Edward Everett Hale, D. D., pastor of South Congregational Church, Boston; Mrs. James T. Fields, Boston; John Lindsay, D. D., rector of St. Paul's Church, Boston; George A. Gordon, D. D., pastor of the new Old South Church, Boston; Mrs. Frances C. Barlow, New York; Mrs. Mary Lowe Dickinson, New York; Mrs. Frederick Nathan, New York; William S. Rainsford, D. D., rector of St. George's Church, New York.

Friends are earnestly solicited to contribute to the Southern Library Fund. Checks should be made payable to the treasurer. Receipts will be given and a report will be printed annually.

SARAH P. BRIGHAM,
Lend-a-Hand Office, 1 Beacon Street, Boston, Mass.

Foreign Notes.

BELGIAN SOCIALISM.—The following notes are drawn from *Le Signal's* report of an address recently given in Geneva, under the auspices of the *Revue de Morale Sociale*, by Mr. Vandervelde, a socialist member of the Belgian House of Representatives.

Belgians, said the speaker, are charged with a lack of originality. They do take their ideas wherever they find them, but they do not apply them haphazard; they are not servile imitators of what is done elsewhere. They have the faculty of utilizing the experience of others and adapting it to their own needs, often in a way to obtain quite remarkable results.

This observing mind and this genius for assimilation and synthesis have given to Belgian socialism its peculiar character. It has borrowed from the French their idealistic and democratic aspirations, from the English their practical sense and their co-operative institutions, from the Germans their perfection of organization, their tactics and their scientific intelligence.

Belgian socialism, taking thus from every country the ideas which seemed best adapted to its needs and to the special conditions under which it had to develop, has succeeded in forming a very powerful organization, and in realizing by its personal efforts the socialist life in an environment thoroughly conservative and bourgeois. It takes man as a whole, intellectual, moral, economic, political, and creates for him a new environment approaching that collectivist ideal which, in a more or less distant future, will become a reality for the whole body of citizens.

This party is the youngest in Europe, dating only from the year 1884; its beginnings were very humble; it was a little group of workingmen determined to make a desperate struggle to gain political and economic rights for the proletariat. Its organization was regarded with most profound contempt. What could a few isolated individuals do against the overwhelming coalition of clericalism and the bourgeoisie?

Today this party has thirty-two members out of the 152 forming the House of Representatives, thus equaling in numbers the Liberals. Its representation would be still more important and would be over fifty members if universal suffrage existed in Belgium. As you know, in that country every citizen twenty-five years of age has a vote, but the rich have two, three or more, according to their fortune, so that, from a political point of view, it takes two or three workingmen to equal one bourgeois. Belgian socialism there is a political power more important than it at first appears.

What gives character and value to this movement is the fact that all its political action rests on a substantial economic organization and a moral and intellectual propaganda, which in developing the individual must necessarily raise the class, the proletariat. In all the large cities the center of socialist organization, its backbone, so to speak, is a co-operative association, with a "people's house" serving as meeting-place for all the groups of workmen: unions, mutual insurance societies, educational and art classes. These co-operative associations are federated, and now number 187, with 200 people's houses. Three are of special interest: the *Voornit* of Ghent, the *Progress* of Jolimont and the *People's House* at Brussels.

The first of these institutions dates from 1880 and was founded on a capital of about $13.50. Today it represents 7,000 families, and its business amounts to $520,000. Its bakery alone gives occupation to 50 workmen and porters. It has established groceries and pharmacies in all parts of Ghent. It owns shoe and cigar factories, sewing and carpenter shops and metallurgical establishments. Its clothing store is one of the most important in the city. It also has three social centers in different parts of the city with gardens, restaurants and breweries from which distilled liquors are excluded, as they are from most of the socialist co-operative stores. Thanks to the aid of a sympathetic manufacturer, who lent it $50,000, and to the commercial genius of its founder, Mr. Anseel, the development of the *Voornit* has been most extraordinary. It has branches in the country, and is about to erect a mill to weave the $80,000 worth of fabrics used annually by its members. It will also buy two fishing boats.

The *Progress* at Jolimont is not in a weaving community like the Voornit but in a coal region. It includes 14,000 families and has branches in all the large parishes. It has founded a great steam brewery which successfully combats alcoholism by reducing the use of brandy and gin.

But the largest of these organizations is the People's House at Brussels. Its bakery is one of the largest in existence. It furnishes 220,000 kilos of bread per week, supplying from 50,000 to 60,000 persons. There are 18,000 shareholders. This immense business, which is solely the work of proletarians, was begun in 1886 in a very modest fashion with a capital of $60. Its first location was a rented cellar, with very primitive appliances and two or three dog-carts to carry the bread around to the houses. At the present time it has more than a hundred employees and twenty-seven branches in different parts of the city.

The well-to-do people (*bourgeois*) made every effort to hinder the development of this People's House. Loans were refused even on excellent security by those who did not wish to encourage socialism. At last the head of the state savings bank, being personally in sympathy with the socialists, made them an important loan during a parliamentary recess. On the reassembling of the chamber, the government could do nothing but endorse this action, particularly as aid had already been given to Catholic co-operative societies. The Society of the People's House then put up a fine building costing $240,000.

The economic benefits from these co-operative societies are indisputable; for example, in Brussels before the founding of the People's House the price of bread was a little over seven cents a kilo. It still is that in the aristocratic parts of the city, while in the crowded districts and at the socialist bakery it is less than five cents. A similar reduction has been brought about in other commodities: groceries, charcoal, garments, etc.

The political results are not less important. Socialist co-operation is not merely commercial, it is emphatically a social propaganda, 25 per cent of the profits being usually devoted to that work. These societies by furnishing well paid employment to workingmen promoted the spread of their ideas. Formerly a man suspected of radical ideas was likely to find himself out of a job, and often his only resource was to open a saloon where he dispensed socialist doctrine along with vile drinks. This was a combination producing most deplorable results. Co-operation has greatly diminished the evil. The societies employ men of advanced ideas, and at the same time give better pay than the ordinary manufacturer. In Brussels, for example, the socialist bakers are paid $1.10 for an eight hour day and Sunday is a holiday; in other bakeries the pay is 55 cents for from 12 to 15 hours a day, and no Sunday rest.

The People's Houses also offer free quarters to groups of workingmen. In Brussels 64 unions take advantage of this.

Finally, these houses are centers of popular education. They develop astonishingly the artistic taste of the people. Their dramatic entertainments and great concerts are so popular that it is necessary to guard against an invasion of outsiders who come for the fine music; a higher admission is therefore charged for non-members.

Educated, capable men are necessary for the development of such an institution, and it is the institution itself which trains them in its industrial school and through university extension. As education is not obligatory in Belgium and the proportion of illiterates reaches 25 per cent, this educational activity is by no means unimportant.

This wide-spread, well organized socialist movement has been energetically opposed by Catholics and liberals. The former attempt to meet it on its own ground by rival co-operative societies and "workmen's houses," but this only stimulates the socialists to ever greater intensity of public life.

The socialist women, too, are organized and working against alcoholism and military conscription. The emancipation of women is one of the features of the socialist program.

To sum up, Belgian socialism has succeeded by its own energy in creating in the midst of a conservative and thoroughly individualistic society a social organization enabling it to live its own life and realize to a considerable extent the economic reforms which it advocates.

M. E. H.

LITHIA SPRINGS, ILLINOIS.—It is hard to think of our friend Jasper Douthit as being out of the Shelbyville pulpit. He has but retired from one parish in order to throw his work into a larger one. Henceforth, as we understand it, Mr. Douthit is to give all his time and energy to developing the Lithia Springs Summer Encampment and the activities and interests that spring therefrom. It is all the same work and always the same work that Brother Douthit is engaged in whatever the descriptive adjectives may be.

BOSTON. The Church of the Disciples, founded by James Freeman Clarke, is growing an endowment fund. Twenty-nine thousand dollars was reported at the last annual meeting. This is the way the city church that is to hold itself to its task and its place, though men may come and men may go, should fortify itself.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career, Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week.* Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week.* Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week.* Miss Anne B. Mitchell, Leader. A Musical and Literary Study of Wagner's "Niblungen Lied," illustrated with lantern and musical interpretations. *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week.* Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons.* Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays.* Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES. — Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

BULLETIN
MONON TRAINS
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